Kingdom. The complacent victim of that false antithesis between the social mechanism and the life of the spirit, which was to tyrannize over English religious thought for the next two centuries, it enthroned religion in the privacy of the individual soul, not without some sighs of sober satisfaction at its abdication from society. Professor Dicey has commented on the manner in which " the appeal of the Evangelicals to personal religion corresponds with the appeal of Benthamite Liberals to individual energy." [1M] The same affinity between religious and social interests found an even clearer expression in the Puritan movement of the seventeenth century. Individualism in religion led insensibly, if not quite logically, to an individualist morality, and an individualist morality to a disparagement of the significance of the social fabric as compared with personal character.

A practical example of that change of emphasis is given by the treatment accorded to the questions of Enclosure and of Pauperism. For a century and a half the progress of enclosing had been a burning issue, flaring up, from time to time, into acute agitation* During the greater part of that period, from Latimer in the thirties of the sixteenth century to Laud in the thirties of the seventeenth, the attitude of religious teachers had been one of condemnation.

Sermon after sermon and pamphlet after pamphlet—not to mention Statutes and Royal Commissions—had been launched against depopulation. The appeal had been, not merely to public policy, but to religion* Peasant and lord, in their different degrees, are members of one Christian commonwealth, within which the law of charity must bridle the corroding appetite for economic gain. In such a mystical corporation, knit together by mutual obligations, no man may press his advantage to the full, for no man may seek to live outside " the body of the Church."

Sabotaged by the unpaid magistracy of country